

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for the law shall go forth from Zion."—MICAH IV: 2.

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MOUNT TABOR.

MOUNT TABOR belongs to the Galilean high land, and lifts its majestic summit to the height of over 600 meters above the sea level, far above any of the surrounding hills, thereby offering the traveler a most magnificent view in all directions. In the north the horizon is limited only by the great Hermon; in the east the blue contours of Hauran are plainly discernible; in the south the mountains of Gilead and Samaria appear in the distance as mighty waves on an ocean, and in the west Mount Carmel is easily recognized. On a very clear day the Mediterranean is seen beyond this as a narrow ribbon of bright silver, forming a connecting link between heaven and earth, as it were. It is doubtful whether there is another spot in the Holy Land where nature exhibits to the wondering gaze of the spectator so much beauty and grandeur combined.

The event which makes Mount Tabor one of the celebrated places in the country is the transfiguration of our Savior. A tradition, probably not older, though, than the third century of our era, points this mountain out as the one where that memorable incident of our Savior's life occurred. As nearly every other tradition of these times and places, this is also doubted by students of sacred topography. The objection is that the numerous ruins on this mountain prove that it was at the time of Christ tolerably well studded with habitations, whereas the transfiguration is supposed to have taken place in a secluded spot. It is certain enough that already at the time of Antioch the Great, about two hundred years before Christ, numerous houses had been erected and many people sought a refuge here during the wars between the Jews and Romans. But, notwithstanding this, it is safe to say that there was room enough for the Lord and His three disciples to have the interview with heavenly messengers in all

seclusion, if they really did select this mountain for it. Any one who has been there will, after investigation, readily admit this. That objection alone is therefore hardly grave enough to upset the Tabor theory. In favor of it is the fact that the Lord a few days before His transfiguration traveled with His disciples in the northern part of the country and then ascended "a high mountain;" and there is hardly another top in this region to which that appellation might so appropriately be given as this.

The transfiguration of Christ is one of the great events in His life on earth. The evangelists tell us that He went up on the mountain to pray, and when thus engaged His garments became white as the light and His face did shine as the sun. "And behold, there appeared unto them Moses and Elijah talking with Him."

It was an important event, because it was one in which heavenly messengers were sent to confer with the Son of God concerning His sufferings and death in Jerusalem. It prepared Him to endure the unfathomable agonies which were before Him.

It is important as showing that the servants of the Almighty on the other side of the veil are still interested in the kingdom of God on earth, and that their work for its furtherance is not interrupted by death, as the Christian world in later ages have imagined until the great truth on this subject was again revealed through Joseph the Prophet.

It proves that even mortals are under some circumstances permitted to hold intercourse with persons from the vast beyond. Not only Jesus, but Peter, James and John, those three much favored disciples, beheld Moses and Elijah, and felt the celestial influence of their presence. What was possible for them, through the power of God, should not be considered impossible, or even improbable, when related of other servants of the Lord in our own age. For what is sacred history but a record of God's dealings with His people? And what was once, may clearly be again. Else there is absolutely nothing of practical value to learn of that history.

In the early days this event was preached as an important part of the Gospel. For it was one of the proofs of the divinity of Christ. Peter, before his martyrdom, again reminds the Christians of it. He says: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty. For He received from God, the Father, honor and glory, when there came such a voice to Him from the excellent glory, 'This is my beloved Son, in whom I am well pleased.' And this voice which came from heaven we heard when we were with Him in the holy mount." A gospel containing revelations of the glory of heaven; with the audible voice of the Father; with light from heaven and sensations of rapture—that was the Gospel preached by Peter. And he solemnly declares in his matured age, when his judgment was well ripened, that what he had preached was no cunningly devised fables, but truth. Yet, that is what the same Gospel preached in this age is said to be among men who, no doubt, think themselves wise.

Similar thoughts occupied my mind when on the 18th of February, 1889, I had the great privilege of visiting Mount Tabor and resting a few hours

on the top among sacred memories and the most charming scenery. Together with my fellow-travelers I left Tiberias about 6 o'clock in the morning and reached the top of Tabor at half-past eleven. It was a wearisome ride. Tiberias lies 208 meters below the sea level, and Tabor 615 meters above. In six hours we had consequently made an ascent of 823 meters, on a road that for wretchedness, at that time of the year at least, defies description. Most of the time we had to follow a path, which might have been considered bad even by a goat. And the monotony of rocks and cobble-stones was only relieved by deep mud holes.

But at last we reached our destination. Every difficulty was then forgotten. A well needed rest was taken. Friendly paters of the Roman church did all they could to refresh us bodily from their well-stored pantries, and their really interesting conversation upon local topics was as much enjoyed as the hospitable tables. We had but one feeling on this lofty summit. It was the same as that expressed by Peter: "It is good for us to be here."

Among the ruins found on the mountains are some which are remnants of fortifications. For Tabor is an important strategic point in the country. During the crusades bloody battles were fought round this place. It is probable that Mount Tabor again, during the coming last struggles in the Holy Land, will play an important part, for near it is the valley of Meggido—if the supposition is correct that with this valley is meant the Plain of Jesreel—which is pointed out by ancient prophets as the one where a decisive battle shall be fought in the last days. One of the prophecies relating to this event is given by John as follows: "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of demons working miracles, which go forth unto the kings of the earth and the whole world, to gather them to the battle of that great day of God Almighty. * * * And he gathered them together in a place called in the Hebrew tongue Armageddo," (Rev. xvi: 13—16.) which, in plain words, seems to mean that through the combination of political and religious powers (the beast and the false prophet) directed by the evil one (the dragon) the nations of the world shall be stirred up to a fearful war, the decisive battle of which is to take place at the Hill Megiddo. The revelator predicts this among the last calamities to take place in the present era, and intimates that the coming of the Savior in glory is at hand when that battle has been fought. He says: "Behold I come as a thief. Blessed is he that watcheth, and keepeth his garments," an injunction always timely, but particularly at that time, when the Saints are expected to join their Redeemer in a new dispensation. —J. M. Sjodahl, in the *Juvenile Instructor*.

PART OF PETER'S GOSPEL.

THE *Prussian Annual* contains an exceptionally interesting and valuable contribution from Professor Adolf Harnack, entitled, "The newly dis-

covered fragments of Saint Peter's Gospel, and of the revelation of Saint Peter." The discovery was effected in the following manner:

A few years ago Monsieur Bonriant, of the French Mission Archæologique at Cairo, had a medieval tomb opened at Akhmin, and found therein two Greek manuscripts. One was written on papyrus, and proved to be a ready-reckoner for merchants. The other was a small parchment code of thirty-three pages, evidently containing religious matter. The latter was submitted to Professor Harnack for inspection, and this learned theologian, whilst perusing what was supposed to be merely a translation of some part of the New Testament, recognized a passage quoted by the early fathers in their works as coming from St. Peter's Gospel—a Gospel which, from its mention by Eusebius, Origen and Serapio, was known to have once existed, but never seen by writers for some centuries. It was reckoned as absolutely lost.

The contents of the code are quite new, and though only a fragment of the Gospel is there, it is of great value, dealing as it does with the narrative of the death and resurrection of Jesus Christ. The text is as follows, omitting the sub-division into verses made by Harnack:

"Of the Jews, however, no one washed his hands, nor Herod either, nor any of his judges. And when they were about to wash themselves, Pilate stood up, and King Herod gave orders that the Lord should be seized, saying to them (that is, to the soldiers): 'What I have ordered you to do to him that do.' But Joseph was there, the friend of Pilate and of the Lord, and when he learnt that they would crucify Him he went to Pilate, and begged the body of the Lord for burial.

"And Pilate sent to Herod, and asked for His (Jesus') corpse, and Herod said—'Brother Pilate, even if nobody had asked it, we should have buried him (here comes a dash in the print before the next words). For the Sabbath is nigh at hand, for it is written in the law the sun shall not set upon a dead person—(another dash)—before the first day of unleavened bread—that is to say, of their festival.' But they seized the Lord and butted him as they ran, saying, 'Let us drag the Son of God now that we have power over Him;' and they put upon Him a purple robe, and set Him on the judgment seat and said—'Judge righteously, O King of Israel,' and one of them brought a crown of thorns, and put it upon the head of the Lord, and others standing by spat in His face, and others struck Him on the cheeks, others butting Him with a cane, and some scourged Him, saying, 'Thus have we done honor to the Son of God.'

"And they brought two malefactors and crucified the Lord between them; but He remained silent as if He felt no pain, and when they had lifted up the cross they wrote upon it, 'This is the King of Israel.'

"And they laid out His garments before Him, and distributed them, casting lots for them. But one of the malefactors rebuked them, saying, 'We have suffered this because of the evil deeds that we have done; but this man, who has become the Savior of mankind, what harm has he done you?' And they were angry with him, and ordered that his bones should not be broken, that he might die in agony. Now it was noon, and darkness covered the whole area of Judea, and they became uneasy, and were

afraid that the sun had set whilst He yet lived, for it is written for them that the sun shall not set over a dead person.

"And one of them said, 'Give Him gall and vinegar to drink,' and they mixed it, and gave Him to drink.

"And they fulfilled everything, and consummated the sins on their own heads; many went about with torches thinking that it was night and fell down. And the Lord cried aloud, saying, 'My Strength, my Strength, thou hast forsaken me!' And after saying this He was taken up. And in the same hour the vail of the Temple of Jerusalem was rent in twain; and they drew the nails out of the hands of the Lord, and lay Him on the earth, and the whole earth trembled; and there arose a great fear. Then the sun shone (again).

"And it was the ninth hour, but the Jews were glad, and gave to Joseph His corpse that he might bury it; as he had seen all the good that He (Jesus) had done, he took, therefore, the Lord and washed Him, and bound Him round with linen, and brought Him into his own grave, that was called Joseph's garden.

"Then the Jews and the Elders and the priests saw what evil they had brought upon themselves, and began to smite their breasts, and to say, 'Woe to our sins; the judgment is at hand, and the fall of Jerusalem.'

"But I mourned with my companions, and with our hearts pierced through. We hid ourselves, for we were being sought for by them as evil-doers, and as such who wished to set fire to the Temple. Because of all this we fasted, and sat mourning and weeping night and day until the Sabbath.

"But the scribes and Pharisees and Elders assembled together, and when they heard that the whole people murmured and smote their breasts, saying, 'If at His death these mighty signs have taken place, see what a just man He is.'

"Then the Elders feared and came to Pilate, begging him, and saying, 'Give us soldiers that we may keep watch over His grave for three days, lest perchance His disciples come and steal Him, and the people believe that He be risen from the dead, and do us harm.'

"Pilate then gave them the centurion Petronious with soldiers to watch over the grave, and with them came the Elders and scribes to the grave, and they, together with the centurion and the soldiers, raised a huge stone, and all of them together, who were there, placed it at the door of the grave, and they sealed it with seven seals, and after they had set up a tent they watched it (the grave).

"But early when the Sabbath had dawned, people came from Jerusalem and from the country round about to see the sealed grave; but in the night which ended with the dawn of the Lord's Day, whilst the soldiers were keeping watch in pairs, a great voice sounded in the heavens, and they saw the heavens open and two men descending therefrom in radiant brightness, and approaching the grave.

"And that stone, which was laid at the door rolled of itself away, and moved aside, and the grave opened, and the two young men stepped aside. Now when those soldiers saw this, they woke up the centurion and the

Elders, for they too (the Elders) were present as watchmen; and whilst they were telling what they had beheld, they again saw three men stepping forth from the grave, and two of them supported the one, and a cross followed them; and the head of the two reached to heaven, but the head of the one that was led by them overtopped above the heavens, and they heard a voice from the heavens that said, 'Hast thou preached obedience to them that sleep?' and from the cross was heard, 'Yea.' These, then, considered with one another whether they should go away and report this to Pilate, and whilst they were still deliberating the heavens appeared opened again, and a man descending and entering into the grave. When the centurion and his men saw this they hastened by night to Pilate, leaving the grave that they were watching, and they told all that they had seen in great fear, saying, 'In truth He was the Son of God.' Pilate answered and said—'I am clean from the blood of the Son of God. It pleased you to do so.' Then they all approached him, and begged him, and persuaded him to order the centurion and the soldiers to say nothing of what they had seen, 'for it is better,' they said, 'that we should charge the greater quiet before God upon ourselves than that we should fall into the hands of the people and be stoned.'

"Pilate then ordered the centurion and the soldiers to say nothing, but on the morning of the Lord's Day came Mary Magdalene, the disciple of the Lord—for fear of the Jews, who were burning with rage, she had not done (as yet) at the grave of the Lord what women generally do at the graves of the dead and of those loved by them—with her friends to the grave where he had been laid, and they feared lest the Jews should see them, and said—'Although we could not weep and mourn on the day on which He was crucified, we will at least do so now at His grave. But who will roll us away the stone that has been laid at the door of the grave, so that we may go in and sit by Him, and do what we ought to do, for the stone is large, and we fear lest somebody shall see us? And if we cannot do it, let us at least lay before the door what we bring in remembrance of Him, and let us weep and lament till we (again) come to our home.' And they went away, and found the grave opened; and they approached, and stooping down they entered, and saw there a young man sitting in the midst of the grave, fair, and clad with a radiant garment, who spoke to them—'Wherefore come ye? Whom seek ye? Surely not Him that was crucified. He is risen, and has gone away, but if ye do not believe it stoop down and behold the place where He did lay, that He is not. Therefore He is risen, and has gone thither whence He was sent.'

"Then the women were frightened and fled. Now, it was the last day of unleavened bread, and many had left Jerusalem in order to return to their homes, as the feast was over, but we, the twelve apostles of the Lord, wept and lamented, and each went, mourning over what had happened, to his own home. But I, Simon Peter, and my brother Andrew, took our nets and went to the sea, and Levy, the son of Alphæus, was with us."

Here, unfortunately, the manuscript breaks off abruptly just where one is most keen on knowing what followed. But enough is given to prove that the above is St. Peter's Gospel, and to endorse what St. Paul wrote—

that that apostle was the first to see our Lord after His resurrection from the dead.

As to the real authorship of the alleged Gospel, Harnack submits that Justin Martyr "knew of it, utilized it, and quoted it as from St. Peter." He thinks that it cannot have been written subsequent to 125 after Christ, and he attributes it to the beginning of the second century, but that it came out of use in the Catholic Churches of Syria between the years 160 and 260 A. D.

FACTS AND EVENTS.

The Russian steamers *Potemkine* and *Kotjebue* collided on July 26, on the river Bug, near Nicolaieff. Both vessels sustained serious damage. Several passengers were drowned, and six badly injured.

The County Treasurer of Iowa, U.S.A., attached seventeen engines belonging to the Union Pacific Railway Company last month, and chained them to the engine-house, to satisfy a claim of \$6,968 for taxes.

News has been received from Hong Kong that the Spanish steamer *San Juan*, which sailed from that port on the 29th of June last, has been destroyed by fire. Out of 250 passengers on board the ill-fated vessel, 221 are stated to have perished.

Frensham Great Pond, in the district of Farnham, in Surrey, is the largest ornamental pond in the world. It covers over 100 acres, and measures more than three miles in circumference. It is famous for pike and perch fishing, and possesses a wild, lovely picturesqueness in its surroundings.

In a recent speech in Boston, Professor Drummond taught that "man first went on all fours; then, to defend himself, he picked up a club; to use his club he was obliged to stand upright; using his club often, he formed a habit of standing erect. We were born quadrupeds, and with difficulty learned to be bipeds."

The Queen made her will in 1876. It is engrossed on vellum, quarto size, and it is bound as a volume, secured with a private lock. When the Princess Alice died, in 1878, modifications of the bequests were rendered necessary, and in the summer of 1884, after the Duke of Albany's death, further revisions were imperative.

Insured property to the value of £30,000 is burnt daily in the United Kingdom. The total amount of life insurance and annuity funds in Great Britain reaches nearly £1,000,000,000 sterling. It is remarkable that out of every hundred lives insured only five are women. The total of the world's life insurance policies amounts to £1,800,000,000 sterling.

Twenty-three and three-quarter pounds is the weight of the largest infant at birth of which there is any authentic record. This remarkable prodigy was born in Ohio, U.S.A., January 12, 1879, and was the son of Mr. and Mrs. M. V. Bates—the father being the "Kentucky Giant," and the mother the "Nova Scotia Giantess." The new-born boy was thirty-two inches in height, and had a foot six inches in length. The head of the child was nineteen inches in circumference, larger than that of the average five-year-old.

The longest absolute drought in this country during the last thirty-five years took place in March and April of this year, and lasted twenty-nine days. In the thirty-five years there have been eleven instances of three weeks' absolute drought, but until this year's drought there had been but one instance (August 9 to September 5, 1880) of four weeks, or twenty-eight days; and this year has exceeded that by one day, the absolute drought having lasted twenty-nine days. This year's drought has extended to nearly every part of the world, including the United States and Australia. Absolute droughts of forty-nine days in 1802, and forty-two days in 1835, occurred at Sunbury, as recorded in the register kept at that place by the Rev. J. Cowe.

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MONDAY, AUGUST 7, 1893.

UTAH AT THE EXPOSITION.

SINCE the organization of the Church of Jesus Christ of Latter-day Saints, the Mormons, as they are called, have been misunderstood and misrepresented. Since the establishment of the Church in Utah, that territory has repeatedly sought recognition, not only at the hands of the United States government, but also from the American people as a whole. While apparent failure has followed every attempt, each effort has resulted in allaying a certain amount of prejudice and revealing to minds, clouded on this subject, glimpses of the true situation. What at times seemed a wilful ignorance on the part of the nation, in addition to the falsehoods published and republished, absolutely excluded Utah from pleading her cause in the quarters where such prayers would have had the greatest effect. It was a struggle, a hard struggle, and it has been waged almost from the first year of settlement in what was then a dreary spot in the American desert, until the present time. Her most eloquent pleadings, the justness of her cause, a faithful representation of her varied resources—all were in vain in the battle against popular sentiment, engendered through the basest misrepresentation during the past half century. Time and again has this fair garden spot asked, yea begged, for what has been granted as rights to other sections of the great union. So far the appeals have been unavailing, but the feeling toward the Latter-day Saints is rapidly changing.

During the past two decades the continental railways have made communication easy. Tourists have flocked to that much talked of territory; some have made the religion, customs, habits, and lives of the Latter-day Saints a study, and have astonished the reading world by the conclusions to which their investigations have led them.

During the trans-Mississippi congress held in that territory last April, a great opportunity was presented. It was not lost, and the influential members of that congress, delegates from twenty-two western states and territories, departed with vastly improved ideas of the wealth and prosperity of this, otherwise neglected, petitioner for sisterhood in the Union.

The greatest opportunity yet offered Utah, another grand step on the ladder of prominence toward recognition, has been tendered by the

Worlds Columbian Exposition. Full advantage has been taken of this propitious moment in Utah's history. While it is true that the territorial legislature refused to appropriate any amount for the exhibition, the people of the territory seized the golden opportunity, raised by subscription \$50,000, and took steps to unveil before the gaze of the assembled nations a complete picture of Utah's products and possibilities, a vivid and impressive painting of an embryo commercial and manufacturing empire in the west.

What has been the result? Her exhibit at the World's Fair in Chicago is not only creditable, but praiseworthy. The very building with its surrounding grass plots, approached through a perfect imitation of Eagle Gate, and ornamented with the emblem of industry—the bee-hive—is typical of the purity, thrift, industry, and frugality of Utah's inhabitants and the cozy cheerfulness of their homes.

A statue of President Brigham Young adorns the most conspicuous portion of the grounds, and many a visitor to the Fair gazes on the image of this wonderful man, whose keen intelligence and clear foresight led a persecuted people to a home beyond the Rockies, then unknown, comparatively unexplored, and inhabited by no white man. They whisper their thoughts, express their opinions, and the almost invariable result is a visit to the interior of the building. Here they find sufficient food for reflection.

The exhibits, while not so extensive or profuse as to be bewildering, are of exceptional interest when coupled with the history of the pioneers and early Utah. The woolen manufacture has ample display, though this branch of Utah industries is really in its infancy. The silk culture receives a goodly share of attention. Dresses from home-grown silk, spun and woven in Utah, draw special attention. All other interests are given a representation, though to form a real idea of Utah's exhibit one must visit the exhibition buildings proper. One feature, however, which never fails to interest, are the remains of a now extinct race which once inhabited those mountain fastnesses, a race far superior to the American Indians. The mounds in southern Utah have been invaded and made to contribute their share to this collection of rare antiquities. The mummy of a chief lies in full view, with all the paraphernalia with which the chiefs of ancient races were laid to rest. Earthen pots, full of ancient corn; battle axes, bows and arrows, old mats and skins, stones, covered with hieroglyphics; implements of agriculture—all serve to rivet the attention of the visitor and leave indelible the impression that Utah can furnish an interesting study for the archaeologist.

In the mining building Utah holds a high and prominent place. She exhibits a greater variety of minerals than any other state and to the visitors, who crowd into the space allotted, Chief Don Maguire gives a description of the bewildering mass of mineral samples greeting the eye, such as forms a most captivating and instructive lecture. The writer heard the exhibit described twice and each time it proved a veritable feast of instruction. Even to a visitor from Utah, who is supposed to be acquainted with all that his territory possesses, the exhibit becomes a

revelation. Many of the products in mineral, there showing, are still undeveloped, but they exist in such quantities that their undeveloped state will but prove a stronger temptation for capital.

In the agricultural building the samples of Utah's crops correct former misconceptions and suggest to the sight seers anything but a rocky waste and a fruitless desert.

In the woman's building the work of Utah women is a strong and practical refutation of all that has ever been said against them. The love of the beautiful and the home is so well displayed that the impression conveyed can be nothing but flattering.

Even in the transportation building an enterprising wagon manufacturer has secured space for his work.

That the results of this figurative presence of Utah, among the nations of the earth, will be beneficial to her must be conceded. The thousands and millions who view the results of honest industry, engaged in under the most disheartening circumstances, must feel that Utah has been unjustly treated, that she is able to care for herself, is possessed of the same qualities that have fitted other sections for political ascendancy and commercial prosperity. The long rooted prejudices will have been torn up by the close of the Fair. The Latter-day Saints will be better understood, their labors, toils, and sufferings, in assisting in the development of the grandest nation on earth, will be appreciated, and from this time Utah will be able to hold up her head, not with false pride, but with a consciousness of true and recognized merit.

The Fair and the energy of the Utah people will do more for this afflicted territory than all former pleadings, all previous eloquence in her behalf.

J. V. B.

THE *Ladies' Home Journal* (U. S. A.) publishes the following relative to the American girls who marry foreigners for a title: "When an American girl marries a foreigner, especially if he be a nobleman, bankrupt in purse and health, she must be resigned to sacrifice her independence, have her American ideas, views, and customs set at naught, and accept her position as the inferior, not the equal, of man. In Europe, woman is not regarded as she is in America, where she realizes and embodies the great factor of equivalence in the social forces, and where she is regarded as the mental equal, or companion, of man. Of course, there are American women, who are wedded to Europeans, who have been happy. They seem to be as happy as any woman who has married at home. But their husbands were not ruined noblemen. It is by no means impossible for a foreigner and an American woman to be happy together; but she risks more and has fewer chances of happiness than another. In the case of the girl who has married an "aristocrat," the situation is worse. As such marriages are almost invariably based on money, it is more especially to these that I refer. The husband makes a point of controlling his wife's fortune, and considers himself—according to national custom—free to spend it as he pleases, without even consulting her. If extravagant, it is not long before he has run through with it, and she learns to her sorrow, that the devoted cavalier of a few months before has developed

into a selfish, unsympathetic companion, from whom she can neither expect nor exact consideration. He seldom fails to gratify all his personal caprices, pleasures, and even vices. Self-denial and unselfishness are nothing but names to him. Any remonstrance on the part of the wife is in vain; if the husband chooses, he has the right to ill-treat her. She can appeal to no one for redress against this; and a woman who complains of her husband, or his vices and extravagances, especially if she be an American, evokes little genuine sympathy in foreign society.

THE Lowestoft (England) *Journal* contains an account of the Salt Lake temple, accurate and fair. It omits no detail in describing this beautiful structure. The following extract should be preserved as it is so seldom that anything connected with the Latter-day Saints receives the proper recognition and truthful, fair and impartial discussion: "In the same period a great number of cities, schools, assembly halls, colleges, three other temples, and the great Tabernacle, capable of holding some 10,000 people with such perfect acoustic properties that a falling pin or a whisper can be distinctly heard throughout the vast auditorium; as well as many other noble buildings of commercial interest have been raised. To found the beautiful homes, now enjoyed in happiness and prosperity by this misunderstood people, they have suffered deeply, and like the early Christians have been everywhere spoken against. Expelled from four abiding places, tortured, murdered and their property destroyed, they left the beautiful city of Nauvoo they had built, to cross the Great American desert, a thousand miles, chiefly on foot; being turned out in the middle of the night by a mob with blackened faces, led on by two so-called preachers of the Gospel in the depth of winter. With very little to cover them they started that journey, staining the snow with their bleeding feet, their greatest crimes being their belief in immediate revelation, and a determination to live up to the Gospel standard."

THE following is a quotation from the *Anglo-American Times*: Many American journals look for the dissolution of Mormonism within a comparatively short period. They admit the good conduct, industry, and devotion of the Mormon converts, and the ability, even statesmanship, of their leaders, especially of the founder of the Mormon colony, Brigham Young, basing their conclusion on the fact that the educated young persons are leaving the church, and that the inflow of immigrant converts is decreasing, also that the power of the "Saints" in Utah is to-day much less than when Brigham Young reigned, while the church members never numbered over 164,000. There are, however, circumstances which point to a different conclusion. The Mormon settlements in these mountains are the most successful of modern times. The devotion of the settlers to their church is conspicuous, and amidst examples of lawless license, such as the mining camps supply, the Mormons have continued on their orderly, law-abiding course. There must be something in their religion which commends the system to the people in that region, and it may continue till the conditions change.

REPORTS from the Mississippi Conference of the Southern States Mission, U. S. A., indicate bright prospects in that locality, much interest being taken in the Gospel. The Elders are ambitious, yet humble and prayerful, and God is blessing their labors. The president of the conference speaks of the Elders as "a little band of workers, solidly united, mildly touched with enthusiasm, and filled with a heaven-born zeal to do their duty in bringing their fellow-beings up to the glorious light of day. Who is engaged in a nobler cause?"

ABSTRACT OF CORRESPONDENCE.

WHILE Elders McCune and Kirkham were holding a meeting on the streets of Barnsley, Yorkshire, they were interrupted by a man who disputed the points presented. A good meeting, however, proved the result, and, after it was over, a time and place were appointed for a debate on the points which had been disputed. The Elders were blessed with a good and attentive congregation. The gentleman referred to commenced the debate by reading from the articles of faith, and followed them closely without comment or disputation until reaching the tenth, which expresses belief in the gathering of Israel and the establishment of Zion on the American continent. He held that Zion would be at Jerusalem, and that there was to be but one grand gathering place. This was a subject upon which the brethren had not spoken the evening previous, but they answered it, evidently to his satisfaction, by quoting Isaiah 2: 3, "For out of Zion shall go forth the law, and the word of the Lord from Jerusalem." This proved sufficient, for he left this point and flew from one end of the Bible to the other, until, finding the Elders equal to him, notwithstanding the shifty tactics he used for their confusion, he fell back on the last weapon of the enemy of truth—villification. This was not to be wondered at, as the Elders were preaching in the notorious Jarman's headquarters. Through the Spirit of God they were able to confound this calumniator, and afterwards had the privilege of laying before the people the first principles of the Gospel, giving the congregation, by request, a history of the Book of Mormon, making plain to them the only record and history of the inhabitants of the New World, the remnant of which are now known as the American Indians, explaining why the Latter-day Saints are called Mormons, and bearing a faithful testimony to the truth of the revelations of God and the restoration of the Gospel through the Prophet Joseph Smith. The Elders rejoice in having been able to allay much prejudice and sow the precious seed, some of which may bear fruit. The work is progressing favorably in that part of the mission, and the Elders are happy in their labors.

SIGHTS AT JERUSALEM.

THE once holy city Jerusalem is becoming the headquarters for many of the religions of the world. Priests and ministers of nearly all faiths and

creeds are to be found here quarreling over their respective ideas, though united in the worshiping of the places and scenes tradition has declared to be sacred. Among the gods worshiped at Jerusalem by those professing Christianity, those of gold and silver, wood and stone, seem to be the most favored. They certainly have more worshipers than the other gods, and are the recipients of more homage than all other Jerusalem gods.

One of the best places to observe idolatrous worship in all its glory is in the "Church of the Holy Sepulchre." This church belongs to the Latins, Greeks, Armenians and Copts, and is often the scene of disgraceful feuds between the rival sects. On feast days the Turkish government furnishes a guard of Mahomedan soldiers to keep peace among these "Christian" people. I visited the Sepulchre a few mornings since, and found the Latins and Greeks and Copts holding morning services, the cries of one sect mingling strangely with the songs and prayers of the other two, while the officiating priests seemed to be trying to outdo each other in gorgeousness of robe and loudness of voice. In every part of the immense building were men and women lying prostrate before sacred places, of which this church is full, showering kisses on the cold marble floor.

The first sacred spot that meets the gaze of the visitor is the "Stone of Unction," a marble slab about seven feet long, on which it is said our Lord was anointed before being consigned to the grave. This piece of marble has been worn around the sides by the lips of its millions of worshipers. An iron railing, a few feet to the left, marks the place where Mary stood while Jesus was being anointed. A little farther on is a large rotunda, in the center of which is the "Holy Sepulchre." Directly in front of the sepulchre is the Greek chapel, in the center of which is a short marble column, marking the "center" of the earth and the spot whence the earth was procured from which Adam was made. To the right of the "Stone of Unction" are the graves of Adam and Eve, over which stands "Mount Calvary," where Jesus was crucified, so that the blood of atonement would fall on the heads of the first transgressors.

There are thousand and one other traditions connected with this church, making it the headquarters of apostatized and idolatrous Christianity.

DON. C. W. MUSSER.

WILL HE FIND THE POLE?

LIEUTENANT PEARY has started for Greenland on board the British steamer *Falcon*, to push his way as far north as possible. His present enterprise represents an investment of \$25,000, all of which the arctic explorer has furnished himself without asking anybody for a cent, a feature of the expedition sufficiently novel to deserve special mention.

When Mr. Peary a year ago visited the northern coast of Greenland, he discovered that that country is a great island, for he saw both the eastern and western outlet of the channel that marks its northern edge. He also found mountain masses torn with fjords and majestically raising their heads towards the sky in the distant north, and concluded that they are part of an archipelago, which may stretch perhaps as far as to the north

pole. The object of the indefatigable traveler now is to investigate this further and to reach, if practicable, the pole itself.

The *Falcon* will take the explorers to Bowdoin bay, in Murchison sound, a little east of Lieutenant Peary's camp in the winter of 1891-92. Here everything will be unloaded, and Lieutenant Peary and his men will at once go about the work of erecting their house. As soon as the *Falcon* has unloaded her cargo she will return to St. John's, but she is under contract to return north when Lieutenant Peary has completed his work, two years from now.

The explorations in the north this year will perhaps lead to the discovery of one of the causes to which may be traced the peculiarities of the atmospheric conditions of the present year. It would not be surprising to learn that the ice masses in the arctic regions had been subjected to some mighty disturbances, breaking them up more than usually, and throwing the fragments into the mighty currents that carry them southward, thereby facilitating explorations in the highest latitudes. Some time even the north pole has to be found, and who knows but that the time is near at hand?—*Deseret News*.

J E W S H O N O R E D .

THE Sultan Abdul Hamid is one of the few reigning monarchs who publicly testify their esteem for the Jews in general and for those who live under their protection in particular.

Last week M. Moise Lévy, the Caimacam (*locum tenens*) of the Chief Rabinat of Turkey, proceeded to the Yildiz Palace in order to lay on the steps of the throne an address of fidelity and devotion on the occasion of the completion of twenty-one years' service as Caimacam. A reply to this address was immediately drafted by direction of the Sultan, and signed by the First Secretary of his Imperial Majesty. It was handed the same day to M. Moise Lévy. The Imperial letter stated that the Sultan fully appreciated the services rendered by our Acting Chief Rabbi, and that His Majesty was touched by his fidelity and attachment to the Sovereign. At the same time the Chancellor of the Palace remitted to the Caimacam the insignia, in gold and silver, of the Imtiaz Order which had been conferred upon him by the Sultan.

This rare honor, which is usually reserved for the most eminent personages, has filled with joy the hearts of all the Jews in the Turkish Empire.—*Jewish Chronicle*.

U T A H N E W S .

(Summarized from Territorial papers.)

A suit, involving the title of the Ogden city street railway, has been filed in the first judicial district court of Utah.

The Brigham Young Academy normal summer school and teachers' joint institute commences to-day, August 7, at Provo, Utah county. The program will cover a period of twelve days.

Monsignor Satolli, papal delegate to the United States, recently visited Salt Lake City, where he was entertained by the local Catholic clergy.

Mrs. Hyde, wife of Bishop Charles G. Hyde, of Hyde Park, Cache county, died there July 11, 1893, twenty-two years of age. She was highly respected in the community.

Senator Peffer is visiting Utah to investigate the irrigation system in vogue there. The Lehi sugar beet farm, which is now under thorough irrigation, has been visited as a particular feature.

The Commercial National Bank of Ogden closed its doors on July 9. Oscar E. Hill, the cashier, had embezzled the funds of the bank to the amount of \$53,000, which is given as the direct cause of its suspension.

Mrs. Kate S. Eldredge, daughter of James and Lizzie Sharp, and wife of Ernest Eldredge, died suddenly on July 14, at her home in Salt Lake City. She had recently returned from California, much improved in health, and her unexpected death therefore came with double severity. She was twenty-four years of age.

John B. Weaver, a young man of Salt Lake City, died suddenly at the head of Big Cottonwood canyon. He was sitting in front of his store when he was seized with a "spell of blindness." He staggered towards the door, was assisted inside where he fell on a cot, closed his eyes, became unconscious, breathed heavily for a couple of minutes and expired without a struggle.

Martin Correll, foreman of the Ontario mine at Park city, met his death while bathing in the Great Salt Lake, at Saltair, on July 14. He had scarcely entered the water when he was seized by what is supposed to have been an attack of heart failure. He was taken out, and died in twenty minutes. He was fifty-six years of age and for twenty-one years has been connected with the Ontario.

Fred. Winward, a young man who recently came to Utah from England, died under very peculiar circumstances Wednesday morning. He had gone up in Payson canyon but a few days previous for a pleasure outing, and while there was attacked with lung trouble. On Tuesday evening he sent a small boy who accompanied him to town for aid, but when his relations reached him on Wednesday morning he was found dead.

While Thomas Nielson, a young man of Richfield, was going down the canyon with a load of wood recently, the bridle came off from one of the horses, which rendered them unmanageable, and he was thrown from the wagon by one wheel striking a stump. The wheels passed over one of his legs, crushing both bones between the knee and ankle. He dragged himself some distance to the shade of a tree, where he was found about an hour afterwards.

On Tuesday, June 27, at 4:30 p.m., a heavy thunder storm passed over Hale's shearing camp, four miles east of Soda Springs, Idaho, at which about fifty men were employed; several of the sheepmen's families were also encamped near by. At a distance of about 400 rods from camp a fine team valued at \$200, belonging to George H. Dansie, of Herriman, Salt Lake county, was killed; one of the animals was struck in the right ear. The lightning also ran down its breast, leaving a track in the singeing of the hair. No blemish could be found on the other; from all appearances neither of them made a struggle after being struck.

Governor West, of Utah, recently returned from Washington, D. C. He had visited Chicago while away and spoke freely about his trip. When he was asked as to what inquiries were made about Utah, and if the Mormon question was much discussed, he answered: "Well, of course, you cannot talk about Utah without the Mormon question coming up. A great many people speak of Utah as it was in the past, when polygamy was practiced here, and ask strange questions in regard to that institution. In short, a great lack of education is shown as to the condition of affairs in Utah at the present time. Those of our people who are in charge of the Utah building at the World's Fair do all they can to enlighten strangers on these points, by explaining how matters now stand here."